ALLYING WITH THE KUFFAR & SUPPORT AGAINST MUSLIMS

Amongst the matters of disbelief (kufr) the scholars of the Najdi da'wah and others took care to mention is: camaraderie (muwalat) of the kuffar. Thus, the Muhammad ibn 'Abdil-Wahhab (رحيم الله) included it amongst the ten nullifiers the people of knowledge agreed upon. He (رحيم الله) said in "The Ten Nullifiers": Eighth: Supporting and aiding the Mushrikin against the Muslims.

Allah (سبحانه وتعالى) says:

"...and whoever allies with them from amongst you, then verily, he is from them."
(Surah Al Maedah 5:51)

Hamad Ibn Atiq (رحيم الله) said:

"As for opposing the kuffar and the Mushrikin, know that Allah obliged that and stressed its obligation and the prohibition against their homage, stressing it to the extent there is no ruling in His Book with more proof or clearer than this after the obligation of tawhid and prohibition of shirk." (Majmu'h At Tawhid, Page 183)

LINGUISTIC AND LEGAL CONCEPT OF THE WORD MUWALAT

Muwalat in the language:

Muwalat comes from (sponsor/support) … and muwalat is more encompassing than tawalli as muwalat is love and the opposite of muwalat is hostility (mu'adah). And tawalli is to give full support and love.

Muwalat is derived from Wala, which is proximity, closeness, and is opposite of enmity and the guardian (wali) is the opposite of the enemy ('adu).

Tawalli is more specific than muwalat, so everyone who falls in tawalli enters into the concept of muwalat, but not all muwalat enters within the concept of tawalli. However, tawalli is given several meanings, including support.

Allah (سبحانه وتعالى) said,

"Allah only forbids you from allying with those who have fought you for (your) din, driven you out of your homes, or supported (others) in doing so. And whoever allies with them, then it is they who are the wrongdoers."
(Surah Al Mumtahana 60:9)

From this it's clear to us that the meaning of muwalat and tawalli is love, affection, aid, and support.

LEGAL (SHAR'I) CONCEPT OF MUWALAT:

A number of scholars have defined the legal meaning for muwalat with various definition, from which we take:

Abdul Latif Ibn Abdir Rahman (رحيم الله) said:

"The foundation of muwalat is love, and the foundation of hostility (mu'adah) is hatred, and from them the actions of the hearts and limbs appear from what enters within the reality of muwalat and hostility, such as support, cordiality, backing, exodus, and so on from actions."
(Ad Durar As Sanniyyah Fil Ajwibatil Najdiyyah, Vol 3, Page 157)

Abdul Latif Ibn Abdir Rahman (رحيم الله) said:

Importance of muwalat to Muslims and enmity towards the disbelievers, and clarifying that Islam will not be upright except through Wala and bara:

"Some of the virtuous scholars said: the fitnah on earth is shirk, and the great corruption is the mixing of the Muslim with the kafir and the obedient with the disobedient; thus, at that point, the system of Islam becomes entangled with others, and the reality of tawhid disappears, the evil of which Allah fully knows. And so, Islam cannot be upright, nor can the commanding of good and the forbiddance of evil be established, and projecting the knowledge of jihad except through loving and hating for the sake of Allah, muwalat to His allies, and enmity towards His enemies. And the verses highlighting that are too many to be counted."
(Ad Durar As Sanniyyah Fil Ajwibatil Najdiyyah, Vol 8, Page 448)

Abdur Rahman Ibn Hasan (رحيم الله) narrating from the imam that,

Muwalat towards the believers and enmity towards the disbelievers is a foundation amongst the foundations of the Islam: "Our shaykh, the leaders of the Islamic da'wah and caller to the pure religion:

"The foundation and root of the din of Islam is in two matters:

First: The command to worship Allah alone with no partner attributed to Him, to incite towards that, to ally based upon it, and to perform takfir of whoever leaves it.

Second: Warning from shirk in the worship of Allah, being firm in that, having hostility based on it, and takfir of whoever performs it." And those who oppose this are various types, which he, may Allah have mercy on him, mentioned."
(Majmu Ar Rasail Wal Masail An Najdiyyah, Vol 4. Page 289)

Abdur-Rahman ibn Hasan (رحيم الله) **said**:

"The scholars agreed, the Salaf and those who came after, from the Sahabah and their students and the leading scholars, and all of Ahlus-Sunnah, that a person is not a Muslim except through being devoid of major shirk and disassociating from it and whoever performs it, hating and having enmity towards them."
(Ad Durar As Sanniyyah Fil Ajwibatil Najdiyyah, Vol 11, Page 445)

Abdullah ibn Muhammad ibn 'Abdil-Wahhab (رحيم الله) said:

"Imam ibn al-Qayyim stated,

"No one was saved from this shirk except for one who devoted his tawhid to Allah and drew closer to Him through abhorrence towards the Mushrikin." So, look, may Allah have mercy on you, to the Imam's statement clarifying to you that Islam will not be proper except by opposing the people of shirk, for whoever does not oppose them, then he is from them, even if he does not perform shirk. And Allah knows best."
(Aqedah Al Muwahhidin, Page 234)

Abdul-Latif ibn ‘Abdir-Rahman ibn Hasan (رحيم الله) said:

"A person can hate shirk and love tawhid, yet deficiency comes from the lack of bara’ah from the people of shirk and abandoning muwalat of the people of tawhid and supporting them. Thus, he would be following his whims, entering into shirk from branches that destroy his din. And what he produced of neglect of tawhid, its foundations and branches, does not align with the Iman it desires. So, he neither loves nor hates for Allah’s sake. Nor does he ally and oppose for the Majesty of He who created and fashioned him. And all of this is taken from the testimony that there is nothing worthy of worship except Allah."
(Ad Durar As Sanniyyah Fil Ajwibatil Najdiyyah, Vol 8, Page 396)

Abdur-Rahman ibn Hasan (رحيم الله) said,

About the one who nullified his tawhid even if he did not perform shirk himself.

Allah (سبحانه وتعالى) says:

“You will never find a people who believe in Allah and the Last Day loyal to those who defy Allah and His Messenger.”
(Surah Al Mujadila 58:22)

Hamad Ibn Atiq (رحيم الله) said:

"The Quran and Sunnah show that if muwalat towards the people of shirk and submissiveness towards them occurs from a Muslim, he apostatized because of that.

Allah (سبحانه وتعالى) says:

“and whoever allies with them from amongst you, then verily, he is from them.”
(Surah Al Maedah 5:51)

Allah (سبحانه وتعالى) says:

“...do not sit in that company unless they engage in a different topic, or else you will be like them.”
(Surah An Nisa 4:140)

The evidence for this is great."
(Majmu’ah Ar Rasail Wal Masail, Vol 1, Page 745)

Sulayman Ibn 'Abdillah (رحيم الله) **said** regarding the boundary between the Wala that constitutes kufr and the one that does not:

"If the muwalat occurs while dwelling int their lands and going out to fight with them, etc., then the one who does it is ruled with kufr.

Allah (سبحانه وتعالى) says:

"…and whoever allies with them from amongst you, then verily, he is from them."
(Surah Al Maedah 5:51)

Allah (سبحانه وتعالى) says:

"He has already revealed to you in the Book that when you hear Allah's revelations being denied or ridiculed, then do not sit in that company unless they engage in a different topic, or else you will be like them."
(Surah An Nisa 4:140)

The Prophet (صلى الله عليه و سلم) said:

"WHOEVER GATHERS AND LIVES WITH THE MUSHRIK, THEN HE IS LIKE HIM"
(Abu Dawud, on the authority of Samurah Ibn Jundub)

The Prophet (صلى الله عليه و سلم) said:

"I HAVE NOTHING TO DO WITH ANY MUSLIM WHO RESIDES AMONGST THE MUSHRIKIN." THE COMPANIONS ASKED, "O RASULULLAH, WHY IS THAT?" HE REPLIED, **"THEY SHOULD NOT BE ABLE TO SEE EACH OTHER'S FIRES"**
(Abu Dawud and Tirmidhi, on the on the authority of Jarir Ibn Abdallah)

And if the muwalat towards them is in the lands of Islam when they come to it, and the like, then this is a disobedient sinner subject to the threats (mentioned in the texts). And if their muwalat is for the sake of worldly interests, then he should be discredited through desertion and correction, and what admonishes his likes. But if the muwalat is for the sake of their religion, then he is like them – and whoever loves a people will be raised with them."
(Ad Durar As Sanniyyah Fil Ajwibatil Najdiyyah, Vol 8, Pages 159-160)

Sulayman Ibn Abdillah Al Ash Shaykh (رحيم الله) said in explaining the danger of muwalat to the Mushrikin and that it is one of the nullifiers of Islam:

"If these are the words of Salaf and their emphasis in opposing the people of innovation and their forbidding to sit with them, even though they are Muslims, then what do you think of sitting with the kuffar, the munafiqin, and the arrogant Bedouins, who do not believe in Allah and His messenger, striving for their interests, defending them, beautifying their condition although they are between the two: a kafir or munafiq; and few of them are interested in knowing about Islam."
(Majmu'ah Ar Rasail, Page 121-2 Alim Al Fawaid)

Abdul-Latif ibn 'Abdir-Rahman ibn Hasan (رحيم الله) was asked about whoever is under the authority of the Mushrikin and knows tawhid and acts upon it, however, he does not have animosity towards them nor departs from their lands:

"This question comes due to a lack of reflection on the issue and on the intended meaning of tawhid and acting according to it. Because one cannot imagine someone who knows tawhid and acts on it that does not despise the Mushrikin. Whoever does not hate them, then it cannot be said that he knows tawhid and acts according to it. Thus, the question is contradictory. The good question is the key to knowledge, and I think what you meant to ask was: whoever does not manifest his animosity and does not separate from them. The issue of manifesting animosity differs from the issue of having the presence of animosity (in the heart).

For the first, there is an excuse for the week or fearful due to His saying, "except if you fear a danger from them."

The second, there is no alternative, because it enters into kufr bit-taghut;

there is a direct connection between it and between loving Allah and His messenger that a believer cannot do without. Thus, whoever disobeys Allah by abandoning the manifestation of animosity, then he is disobedient to Allah. If the asl of animosity is in his heart, he will have the ruling of his likes from the disobedient. If he adds to that the leaving of hijrah, then he has a share from His statement,

"Indeed, those whom the angels take (in death) while wronging themselves."

However, he does not disbelieve, as the ayah is a threat and not takfir."
(Ad Durar As Sanniyyah Fil Ajwibatil Najdiyyah, Vol 8, Page 359)

Abdul-Latif ibn ‘Abdir-Rahman ibn Hasan (رحيم الله) said,

"It’s not said that mere gathering and living with them makes one a kafir. Rather, what is meant is that whoever is unable to move away from the Mushrikin and they take him out with (to fight), then his ruling is death and the taking of his wealth, not kufr. But if he went out with them to fight the Muslims out of choice with body and wealth, then there is no doubt his ruling is their ruling in kufr."
(Fatawa Al Aimmah An Najdiyyah, Vol 1, Page 469)

Muhammad ibn ‘Abdil-Wahhab (رحيم الله) said:

"Indeed, Islam will not be upright except with animosity towards the people of shirk; thus, if he does not have animosity towards them, he is from them even if he does not commit shirk."
(Ad Durar As Sanniyyah Fil Ajwibatil Najdiyyah, Vol 1, Page 475)

Hamad Ibn Atiq (رحيم الله) said in clarifying the depiction of Wala that constitutes kufr:

"The fourth issue (i.e., from the nullifiers): Sitting with the Mushrikin in their gatherings of shirk without rejection and disapproval.

Allah (سبحانه وتعالى) says:

“He has already revealed to you in the Book that when you hear Allah’s revelations being denied or ridiculed, then do not sit in that company unless they engage in a different topic, or else you will be like them. Surely Allah will gather the hypocrites and disbelievers all together in Hell.”
(Surah An Nisa 4:140)

When some of the scholars of the da’wah were asked concerning the above ayah, they replied:

The ayah is taken on its apparent meaning that if a man heard the verses of Allah being disbelieved in and ridiculed and he sat with the disbelievers and mockers of the verses of Allah without compulsion and without disapproval and without getting up until they talk about something else, then he is a kafir like them as that includes approval of kufr and approval of kufr is kufr."
(Majmu’ah At Tawhid, Page 203)

[Source: Abul- ‘Ula ibn Rashid, Dawabit Takfir al-Mu’ayyan]
https://theghurabah.blogspot.com/2021/04/allying-with-kuffar-support-against.html